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गुरुकुल कांगड़ी विश्वविद्यालय
कृपया पुस्तक के ऊपर कोई निशान आदि
न लगायें।

पुस्तकालय

गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार-252119

वर्ग संख्या ... 294.55
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आगत संख्या ... 54863

पुस्तक विवरण की तिथि नीचे अंकित है। इस तिथि सहित ३० वें दिन यह पुस्तक पुस्तकालय में वापस आ जानी चाहिए। अन्यथा ५० पैसे प्रति दिन के हिसाब से विलम्ब दण्ड लगेगा।

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Dated 3

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REFACE

Will Hindu India Listen to real
brother - by Karmik F. N. A

I have known Sufi Nazir Ahmad Sahib for quite a generation. He is one of the most clear-headed, logical, cosmopolitan and philanthropic persons I have come across, absolutely selfless and sincere to the core. He is a man of faith and a believer in high spiritual and moral values. I have read almost all his writings. I may not be able to see eye to eye with him in several things, but I believe that his writings deserve careful study of all those like me, who hold that the present materialistic tendency of the world is harmful to man's best interests and that a high regard for religious and moral values can alone save the world. His main emphasis as I understand is on the unity of God and the brotherhood of man.

प० इन्द्र विद्यावाचस्पति स्मृति संग्रह

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(Pt.) Sunderlal,

Secretary,
Hindustani Culture Society,
40-A, Hanuman Road,
NEW DELHI.

Dated 3. 10. 1950.

कृते शान्त बुद्धिः	
पुस्तक सं.	
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हस्त प्रमाण	

Dr. Sir

Gokul Chand Narang

5, CAVALRY LINES

DELHI-8

8 -10 -1956

Dear Maulana Nazir Ahmed,

I am in receipt of your Post Card. The mission that you have undertaken is undeniably noble if it is carried on without any communal complexion. The fundamental principles of all religions are about the same and if the world can be persuaded to act upon them it will be a happy world. Every one will sympathise with you in fighting against atheism and excessive materialism.

With kind regards,

Yours sincerely,
Sd/- G. C. Narang

Maulana Faqir Nazir Ahmed

No. 800, Aliganj Qrs.,
New Delhi.

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FOREWORD

Islam tries to build its organisation on three unities, i.e.

1) Spiritual unity of mankind (oneness of God); 2) Moral unity of mankind—one brotherhood of human race (oneness of mankind); and 3) Physical unity of mankind—superiority of mankind over the rest of creation. This last unity means that human race is a superior race in comparison with animal, botanical and physical phenomena, and is entitled to utilize all universal forces for the benefit of her species. In reality, this superiority of man is the sole moral basis of a solid human economy. If we believe that the same soul is pervading without any distinction in all the animal, botanical and human life, then we have virtually lost the right of using all the things in nature for our own benefit. Here Islam asserts that humanity is a creation, superior to all the things in nature. Therefore, it has the right of using all the stores and forces of nature for its own benefit. In exact contrast to these three unities, the Hindu Community has been suffering from complete disunity on these three aspects. The Hindus worship thousands and thousands of gods and goddesses, they have thousands and thousands of castes and a living faith in the equality of man, animal and botanical objects. This deprived them of all social and economic progress.

Sufi Nazir Ahmed, author of the following articles, has been trying for many years to show a way to the whole Hindu Community for a change-over from their present disunity to Universal unity. His motives are pure, his logic is sound and his sentiments are

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perfectly humanitarian. Therefore, I request every religious and social worker of India to read the following articles of Sufi Sahib with utmost consideration and derive benefit out of them, as they aim at world democracy and above all preach oneness of God and oneness of mankind and they insist upon mankind to derive utmost benefit out of the things which God has created for us. That is to say, he aims not only at spiritual advancement, but also insists that without scientific advancement, mankind cannot improve socially and materially.

I hope the discourses of Sufi Sahib will go a long way in raising mankind spiritually as well as materially and socially.

(Sd.) MAKHANLAL GUPTA

B. A., LL. B.,

Lecturer in Law, Baraseni College, Aligarh.

(Author of "Commentory on Hindu Marriage Act")

Last Word

On Resolving the World Crisis in General And the Crisis in Asia in Particular

A serious Indian political worker is reported to have said that if America and her allies give a good account of themselves they will come out winners in the race for world supremacy; if Russia renders some service of significance to humanity she will come out victorious. This is not a literal translation of what he said, but it faithfully gives its purport. I mention this statement just to indicate that human misfortune seems to have advanced so far that even people who put forth their best to attain the title of speaking in her name are unfamiliar even with the rudiments of human life. It is one of the accepted elementary truths of human history that when two extreme points of view present themselves, the march of time decides that they both go under and that a third, more moderate and more comprehensive view, should prevail. The question to-day is what new way of life shall save humanity after both capitalism and communism have blown themselves up or transformed themselves into anarchism. If human life were merely economic life I could have forthwith pointed to the classless socialistic experiment of the British people. But it is an inescapable truth and trying to deny it is an unmanly attempt to run away from moral responsibility that the fundamental questions of human life will rather get and have already got more complicated and confused by the attempts of professors of political economy to solve them. The ills of

mankind are alleviated when highly developed moral and spiritual urges supervene the animal and material ones. All else in human history has resulted only in defeat and destruction.

The question then repeats itself: "What is that central, more comprehensive point of view? What is it?" The following is my reply to that question. Read it carefully. I shall try to be brief and simple. May, God render it acceptable to the heart of mankind, Amen! These words spring from the heart of a man who has suffered all the pangs of humanity; twenty years of prayers and tears are behind them. I would not have mentioned this, but for the fear of being taken for an imaginative poet.

FROM the very first day of its emergence in this universe, human life has been subjected to three kinds of relationships:

- (a) Its relation to its Creator,
- (b) Its relation to its own kind,
- (c) Its relation to the rest of God's creation in Heaven and on earth.

If humanity succeeds in determining a course of action in which all these three relationships secure their proportionate satisfaction—and that not only in thought, but also in action, not only as an aspiration, but also as an achievement—then it treads the path of true salvation. But it has constantly been the tragedy of human life that it has not kept the three relationships harmoniously in view and, leaning now exaggeratedly towards the one and now against the other, has marched towards its own destruction. To make the confusion of this tragedy worse

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confounded, mankind grows superstitious, deteriorates miserably, and finally loses grip over the very virtue in the overenthusiastic and unbalanced service of which it had neglected the other two. And this because the central truth of human life is the harmonious balance between these three relationships. When humanity marches on its destined course, with due and proportionate regard to the three central relationships, it can see life steadily and see it whole, it can look at life and the universe in an objective manner, can develop a true scale of values and things in their proper perspective. When it loses sight of this three-fold relationship it loses its balance and falls a prey to the distortions and disproportions of a one-sided view. Thus does humanity go astray from the right path and thus is it led to damnation and destruction. What explains this extremely complex and complicated state of affairs in human history? How is it that if the universe and the things in this universe have a definite existence and possess a definite value and significance that men should differ so fundamentally about the essence, the value and the significance of things? The reply is the that universe and the objects in the universe do have a definite existence and do possess a definite significance but man, removed from his real position, loses his sight and natural point of view. A particle appears to him to be a mountain, a mountain naught but a particle. Yellow seems red and red black. A thousand false tricks of logic are invented to substantiate the wrong view. Leaving this diversion aside I set out to describe in clear and definite terms the nature of the three relationships mentioned above.

(a) What is the nature of man's relationship with his Creator? The essence of this relationship is the anxiety to seek direction from the Creator at every step and to pray for the strength and the grace to tread along the path of justice and moderation. This direction-seeking is central pivot of this relationship. With growing strength of this relationship with his Lord, man's confidence in Him grows too; and there comes a time when all that is good emerges only and entirely from this sense of belonging to Him. Prayers, tears, seeking forgiveness for one's shortcomings and mistakes, and a constant remembrance of the Lord become man's real state. This is the beginning of human perfection. Man in this state feels that life is not an ephemeral play of fear and grief, but represents an eternal reality. In this state the other two relationships—the relationship with one's fellow-men and the relationship with the rest of creation—are kept up and maintained only for the pleasure of the Lord; they have no value in themselves.

(b) What is man's relation to his fellow-men? This relationship is based on brotherly equality. Intellectually it consists in a sense of brotherhood and fraternity; practically it is equal partnership and co-operation in action. The master and the slave are both essentially destructive of humanity. The foundation-stone of man's business in life is equal co-operation. The basic motive force of this co-operation is not selfishness and self-seeking. They are Satanic, even when they are apparently based on equal co-operation. A good action is only one which is based on sincerity of purpose and a sense of duty. Man's

animal needs are incidentally provided for in the performance of his human duties. What are these human duties? None other but sincere devotion to God and goodwill towards men—in thought and in deed.

(c) What is man's relationship with the rest of creation in heaven and on earth? What duties does this relationship impose upon him?

Before answering this, another question must be answered or else the answer to the first will appear rather complicated. That question is: "Why does man dispose of the universe and the objects of the universe? Why does he bring them into his use?" One answer to this is: "Any creature that has power and dominance and knows the ways and means to exercise them is entitled to dispose of other creatures. Power and dominance are the touchstone of the True and the False." I think this answer conceals under it the utter destruction of the true essence of humanity. The day, humanity by and large, gets to subscribe to this view, it shall be scratched from the surface of the earth and thrown into the Hell-fire of God's wrath. Why? For man's title to life accrues from his moral and spiritual capacities. And the above-mentioned answer cuts at the very roots of moral and spiritual values. Groups which are engaged in solving any human problem on the basis of a denial of moral and spiritual values are the worst enemies of humanity. Deny spiritual and moral values and you cannot even conceive of a distinctive concept and position for humanity. But man is obviously a more definite creation than plants and animals. It is equally obvious and undeniable that the

welfare of a creature depends on the full development of its distinctive peculiarities. For it is those distinctive peculiarities which entitle it to existence as against others as a manifestation of some of nature's distinctive needs.

If moral and spiritual urges are obliterated what does remain to distinguish man from the rest of the animal kingdom? Not one point of difference. Mind, thought and memory are there even in a pigeon, which, quicker far than you, guesses the coming onslaught of the eagle in the unfathomable depths of the blue sky and applies itself instinctively and instantaneously to measures of self-protection. And you regard yourself so immensely superior to its tiny existence that you do not hesitate to roast it and eat it up! No, it is not these that distinguish man from the animal; it is his moral and spiritual urges. The urge to deal with his fellow-men in a distinctive fashion is man's moral urge; the one which makes him seek to deepen his relation to God is his spiritual urge. The question, then, is not how to escape moral and spiritual urges. The real question is: "What are the right manifestations of these moral and spiritual urges? How can these be related to man's earthly existence in order to lead man on to the right path and prevent his going astray, to remove the contradiction of man's individual and social existence, and eradicate cruelty and tyranny from the very roots?" I am anxious to give a reply to this question in the briefest possible way. Yes, power and dominance are not the standards of the True and the False. But man interferes in Nature and is entitled to do so because he is the noblest of God's creations and the principle that pervades the whole universe is that the

lower is the servant of the higher, the higher is entitled from God to dispose of the lower and be ready to serve and be sacrificed for any thing higher than itself. This answer is a reply to both the questions indicated above, it determines man's relationship to the universe and shows why man can dispose of the rest of creation. It signifies the moral basis for the disposition. In clearer words, man is the crown of creation; he is, that is, the connecting link between God and the universe. He is God's vicegerent on earth, it is this which gives him the right of interference with the objects of universe. It is a fact and an undeniable truth that as long as man does not define and determine his relation to God, to his fellow-men and to the universe he cannot build up any stable civilisation. Here are certain things destructive of these three relationships :—

THE circumstance most effectively fatal to these relationships is the inability to devise a practical scheme of life conducive to the proper performance of his duties and responsibilities in relation to them and consequently concentration of all human capacities on the development of only one or two of them. This really is 'losing the way'. Leaving aside society and environment and the implications of this circumstance for them, this partial one-sidedness is fatal to human destiny in its individual aspect too. No perfect growth is possible even for the individual without due and proportionate division of his activity under these three aspects. For how can the individual reach his perfect growth without the exercise, practice and development of all the capacities with which God has endowed him ?

Remembrance of my Lord and Master, praying forgiveness from Him for my shortcomings, and seeking direction and support from Him in every enterprise of my individual life are my own duties, no spiritual preceptor, *pir* or *rishi* can perform them for me. My soul will grow only if I perform them myself. My relationship with my Lord should be mine own. Co-operation with my fellow-men, similarly is essential for the development of my moral quality. Society may gain by it but I need it for my own moral evolution. Else, my moral organs will be starved and get atrophied. Providing for my wants from my earthly environment is equally essential for my own development. Theft and exploitation of others are activities destructive of my own life-basis. Society may also suffer from these anti-social acts of mine; but that is only secondary, for a sound healthy society will not allow itself to be destroyed by any of my misdeeds; the real danger is to my ownself. Man's real danger lies in a reactionary spirituality, a dry unimaginative morality, or sheer materialism to the exclusion and neglect of morals and the spirit. Man's real danger is in refusing to serve the threefold relationship, in trying to run away from the threefold destiny.

But there are other circumstances too, not so utterly destructive of proper human development, yet effective in a measure in causing human capacities to deviate from their true path of growth and fulfilment.

(a) In the matter of relationship with God this circumstance manifests itself in a sense of inadequacy to maintain the relation by one's own personal effort and a sense of dependence on spiritual preceptors, on souls of the depar-

ted, on tombs and idols. This cuts man away from the source and fountainhead of his spiritual evolution, starves his spiritual being and causes spiritual death. The individual develops a sense of inferiority which effectively prevents his full development as personality. The foundations of spiritual exploitation are laid on which the whole edifice of class distinctions is raised. All these three developments are fatal to man. That is why (*shirk*) the association of others with God as co-equals or as co-partners, is destructive of humanity. It deprives man of confidence in himself and of trust in God; it silently and imperceptibly creates classes, the high and the low, and sweeps away the whole fabric of healthy human relationship. It is in short, the story of Brahmanism in the world.

(b) In the matter of relationship with one's fellow-men, this circumstance is seen in cases where outwardly forms of business-like co-operation exist, but the motive force behind them is not sincerity and good-will towards fellow-men, but acquisitiveness and profit-making. This co-operation is not based on the desires to provide for human wants under the moral urge but is activated by the desire for mutual exploitation. The basis of all this brisk business of living is an ignorant selfishness. I deliberately use the expression 'ignorant selfishness' for in spite of thousands of years of the bitter experience of contrasting wealth and poverty, a large section of men does not yet seem to share the conviction that the natural wants of men comprise two meals a day and a secure place to live in, for which the Creator has supplied resources in ample measure. Artificial hoards and stores may not produce

any lasting effect except that of the destruction of man and society. Envious resentment at the opulence of another helps a Communist to convince a man in want that there is no greater tyrant than a rich man, for he sucks the life-blood of the poor to build up the edifice of his opulence. I see a flood of exaggeration and propaganda in this interpretation of injustice and sin. For the real injustice involved is the injustice of the rich man himself. He deprives himself of the use of his capacities in their rightful places and sinks to the level of an immoral animal, devoid totally of confidence in himself and of trust in God. The more he prevents his capacities to exercise themselves in their proper set up, the nearer he is pushed into the mouth of destruction. The poor man is not in this sad plight. He sometimes suffers, no doubt, from want of material goods, but this is not anything like the destruction of his humanity. But he, who has lost confidence in himself and trust in God, is easily doomed to damnation. Shall one make poverty one's aim? I do not say so, nor have these servants of God who are called founders of religion ever meant to imply this. Their lives have, indeed, been so simple that they can be justly termed as poor. But the aim of life is moral and spiritual perfection and in the matter of material resources it is necessary only to provide for the unhindered supply of its essential needs, myriads of hands offering themselves for co-operation with him in this behalf and with the fatal disease of acquisitive hoarding overcome. This is possible of achievement only in a state which aims like the individual to frame its programme of action in consonance with the demands of the full growth and development of the threefold

relationship mentioned above—relation with his Lord, relation with his fellow-men, and relation with the rest of Creation. The state which constructs its structure, without due regard for man's moral and spiritual urges, is Satan's deceit. Communism and similar theories are the poisonous fruits of this immoral doctrine.

(c) In the matter of environmental relationship this fatal circumstance is seen in the attempt to dispose of the things and force of nature under the overpowering urges of greed and avarice in place of the simple provisions of life's needs in consonance with the true aims of living. His control over nature then becomes sheer greed and ends in social decay. We are given the title to dispose of nature only to the extent of our human needs. Our needs are the measure of this title and the exercise of this title beyond this limit has so far borne no other fruit than exploitation and domination, avarice and greed. Nor is it likely to bear better fruit in the future. Our basic duty in this behalf is to exercise our God-given powers for the satisfaction of these needs and to set limits to this effort in conformity with the requirements of our relations with God and our relations with our fellow-men. All acquisition, individual or social, which is blinded by greed and envy is not conducive to human progress, it leads surely to human ruin. If a man has all that is supposed to constitute modern progress, but is devoid of moral and spiritual consciousness, can we call him a cultured man? Never. If, on the other hand, he has none of the material appurtenances of life but presents in his action a harmonious balance of the spiritual, the moral and the human, shall

we not be justified in calling him cultured ? Is it not an honest truth to say that whatever balance remains in human life today is the result of the active belief and action of these holy and contented men ? If this is true, why shall we not judge social progress and retrogression like the individual in the light of this moral, spiritual and human balance ? If the human conscience accepts this as true, how can we imagine that if any active and intelligent group, adhering to the above-mentioned outline and leaving aside both socialism and capitalism which are at the root of the Russo-American conflicts, seeks to transform the huge area of the earth's surface from Indonesia to Tabriz and Morocco into such equipoised and balanced Federation, it shall not succeed ? Most surely and certainly it shall. For, in the circumstances of today this seems to be the fundamental urge of the human soul. The soul of man is anxiously striving to discover an escape from the extreme ideologies of the day and if the way is shown it will be no wonder a thousand or a couple of thousand of human beings may respond to the call. Will the journalists of my country co-operate with a *fakir* to carry the call from Indonesia to Tabriz ? I ask those who subscribe to the ideas of an Asiatic Federation or of a World Federation, if they would hold a consultation to make this concrete standpoint their aim ? Nay, would they give to this heavenly and human mission the concreteness of a programme ? I must mention in all honesty that the personality of Mohammad, the Prophet of God, stands out as a leading star before me in the matter of a perfect equilibrium and a harmonious balance of the threefold human relationships. Every great leader

of mankind has endeavoured to combine these relationships with a comprehensive programme and this has always been the bedrock on which all religions rest. The Quran has mentioned this as the essence of all religions. But express and explicit directions for the effective inclusion of the concept of the unity of God, of the brotherhood of man, and of man's vicegerency over the Earth in the programme, the purification of the concept of unity from all adventitious associations, the establishment of human brotherhood on fraternal good will, the opening up of all legitimate roads to art and industry by placing all treasures of the earth in trust with man, are the distinctive contributions of this unique Man of God to human welfare. It is a pity that the organisation he had set up lasted only 32 years after his death, after which human waywardness again succeeded in establishing a monarchy. But today when personal privilege and monopoly are being universally undermined and the general weal of humanity is being aimed at, the establishment of that type of state has advanced beyond the stage of possibility to that of an urgently felt need. Men of the type of George Bernard Shaw every where in the world are awaiting its advent.

Necessity of Safeguarding Against Certain Hindrances And Fallacies.

(a) It can be said with confidence in the light of the whole of human history that whenever due regard has been paid to these three principles—Unity of God, Brotherhood of Man, God's vicegerency by man on Earth, the possibilities of sound national construction and fruitful international co-operation have been fully exploited. The

more these principles are neglected the more the affairs of man get confused and complicated. World Federation will become a reality if the representatives of all nations join and subscribe to the threefold principles of Divine Unity, Human Brotherhood, and Man's Vicegerency on Earth and establish a covenant like the one to which the Prophet Mohammad had called the world at a certain stage in its history, which call is still safely enshrined in the Quran, but whose affective understanding has been lost to the Muslims for centuries. But the three principles will have to be accepted in their entire significance and worth as propounded by Mohammad and all the other principles and considerations subserve these principles. The greatest hindrance in the path of realising such a World Federation is the theory of nationalism and national self-determination. Nationalism requires all popular considerations to be subservient to those of race or country or both. Universal human dignity and perfection come to an end, and man's sheer material environment becomes more important than man himself, it becomes the idol of his worship. The truth is that the whole universe has been created for man. This is the implication of the theory of Man's Vicegerency on Earth. But nationalism makes a specific geographical environment more sacred than humanity, demands the sacrifice of human wealth and human life, sows the seed of racial superiority in place of human solidarity. And this, in spite of the fact that racial relationship, that is blood relationship, is excluded from the qualities specific to humanity. Racial and blood relationships are the remnants of the animal world in the life of man. That is no guarantee for human

survival unless these are subordinated to the specific human qualities—to the moral and the spiritual values. Only that social organisation will provide for the true welfare of humanity in which man's specific human qualities are given preference over his animal and physical peculiarities. How, after all, is a man distinguished from the animals? Only by some moral and spiritual urges peculiar to him. Remove these and there is no difference between him and the animal. This being so, the survival, welfare and progress of mankind requires but the opportunity for the growth and development of qualities which are specific to it and distinguish it from the animal world. This is no complex logical conundrum, it is just a plain reality.

(b) Fraternity, Human fraternity implies that blood relationships are to be ignored and human brotherhood to be based on moral qualities. This should be basic principle of human organisation. Nationalism, therefore, whether based on country or on race, is a materialistic or animal hindrance in the way of a specifically human organisation and has been a constant source of human destruction. Unless it is totally denied as the central motive of human organisation the latter will remain an impossibility. Have people who shout for a Pan-Asian or a World Federation ever given thought to this? Can nationalism ever be conducive to the realisation of their dreams? Dear Brothers, the ship of humanity will not be able to cross the seas by intellectual cars alone; you will have to dedicate your own lives to the right way of life. Only then may it be possible to take a right step forward and to clear the way for humanity.

(c) Democracy : Besides nationalism the word Democracy is another complex obsessing the human mind. The first thing to be noted in that connection is that democracy is not the interpretation of any real, moral or spiritual passion or urge but is just a political concept. In view of its contemporary history it can be said to mean that in the affairs of the state every common man has the right to an opinion. It is just a reaction to the personal despotism of the past, It is just a reaction and a protest, and as it does not represent moral or spiritual urge, is pushing humanity towards universal anarchism. It is, therefore, that such a reactionary and animal interpretation is replaced by the term fraternity. But if fraternity is not combined with the concept of the unity of God it will succeed in producing only a dry morality. Even this dry, lifeless, universal brotherhood will be better than the present state of affairs, but it cannot last unless harnessed to the relationship with God. Fraternity and unity of God joined together lead irresistibly to the vicegerency of God on earth. The progress to a social organisation leading to a world state is then inevitable. Will the Indian National Congress transform itself into an international organisation on this basis, and take over on its shoulders the responsibility of organising a third 'divine' block, from Indonesia to Tabriz or even to Morocco? If it has the courage to do so, I give it the glad tiding that it is proving itself to be the successor of all the good and holy men of all times. Side by side with a number of prejudices and superstitions there has been operative in the religious traditions of India a central unmistakable direction, namely, the feeling that

all religions lead to salvation. If this central belief is still operating in the Indian mind, then the accepting and placing before the world of such a comprehensive form of the future which offers the solution to our present problem should not be difficult. If this is done in India it can be the starting point of a moral, spiritual and political reconstruction of the entire East. We shall just have to avoid looking towards America or Russia with covetous eyes for, say ten years. After this I hope and trust the whole world will look to us. I am reminded of an incident in 1943 when I had placed a similar plan of human reconstruction before a very important Christian personality and had invited his agreement whereupon the gentleman in question wrote to me in a letter that in the present state of the world's affairs it appeared to him essential that such a movement should begin and that it was possible only in the East. The West could accept it but could not start it. The words recalled to my mind's eye all the great epochs of history in which the springs of guidance gushed forth in the East and were availed of by the West. It is my estimate that on account of the essential moderation of their temperament the British will be the first among western nations to be influenced by this movement. In spite of all the sinful things they have to their discredit, their relations with the East are growing ever more friendly. May be the Englishman is destined to be the spokesman of the resurgent East to the nation of the West. God who made man His vicegerent on earth and opened before him the highways to conquer not only mountains and oceans, but the sun and the moon as well, that God may yet be planning some such extraordinary

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thing (for us extraordinary, for Him but a common place) for his security and survival. Lead us aright O Lord! And grant us the strength to persevere. Let me say in the end that I am a homeless *fakir*, engaged for the last 20 years in thinking and meditating and suffering and crying. Oft have I wanted to die, but the offering has, alas, been refused. I am venturing to lay bare my heart to day.

FUTURE OF NEW INDIA AND THE EAST

"A word to the Indian and Pakistan Press"

Dear Brethren,

Circumstances have probably forced you to give prominent publicity to recriminative and hostile propaganda against each other. It will be a challenge to human psychology, if one were to advise you to stop it and I am not going to attempt it. All I ask you is to ponder over the following facts and convey them to the peoples of India and Pakistan side by side with your own propaganda. I hope that this will pave the way for the establishment of permanent friendship and amity, and for the elimination of age-long prejudices and hostilities. I realise that the Hindu papers will find it more difficult to give publicity to this article than the Muslim papers. At the same time I am fully convinced that the proposition mentioned below is the most urgent national need of the Hindu. It must be remembered that if Asia has to embark upon a mission for the unity of the human race, and if India and the Hindu nation have to take an effective share in it, the proposal put forth below is the only way to it.

Yours sincerely,
FAQIR NAZIR AHMED,

Pili Kothi,

Dated August 5, 1951

Mosque Rasal Ganj,
Aligarh.

**For The Consideration Of All Classes
and Sections of Hindu Community**

IS it on the basis of Brahmanism or that of Islam that the unity of the East can be achieved ?

Dear Brethren,

Ever since the achievement of Indian freedom it has been the utmost endeavour of all national elements amongst you that, if possible all the places of worship in every City, Town and Village should be dominated by thousands of deities. The fact is that the moral and spiritual diseases of idol worship and racialism have taken such a deep root in the national Tradition of the Hindu that it is difficult to conceive of Hindu nationality minus the two diseases mentioned above. To raise a voice against idol worship and racialism will be nothing short of a challenge to the Hindu nationality. Thus unless one is bold enough to take the odium of challenging the whole nation one will have to support idol worship and racialism. When the Congress leaders were installing the idol of Mahadeo's linga at Somnath, the Arya Samaj Press was jubilant and published the details and pictures of the ceremony with such enthusiasm as if the greatest national festival of a thousand years was being celebrated, in spite of the fact that in religious controversies the Arya Samajists present themselves as the staunchest believers in the oneness of God. But when their claims are put to the test, these very Arya Samajists show themselves to be the greatest champions of Brahmanism. Not a single instance can be cited to show that the Arya Samajists were opposed to any attempt to converting a mosque into

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a centre of idol-worship since this would constitute a challenge to the Hindu nationality and would be rather inconvenient. This applies to all those persons who are personally averse to idol-worship but who are driven by expediency to become staunch idol worshippers on occasions. A notable example is our President of the Indian Union who in his private letters declares himself a staunch believer in the oneness of God and in a letter which I received from him in Poona in May 1946 he expressed his firm belief in monotheism. But when the time came he had to become a front rank idol worshipper. It is not because he is Communalist, but because the very spirit of Hinduism is idolatry and racialism. Thus unless a man has the moral courage to oppose this idolatrous nationality by sticking firmly to the principles of one God and one universal brotherhood of Prophet Mohammad's time and his immediate followers and face all the tribulation consequent thereon, it is not possible for him to escape from idolatry and racialism in a country like India, be it a personality like our President or a group like Arya Samaj or some other Samaj. Today when India has attained her freedom and its idolatrous spirit has gained its full force, it is Islam and Muslim nation which receive the heaviest blows from it. Since the Muslims could not become believers in one God of the type of President Rajendra Prashad and the Arya Samajists, they are regarded as anti-national elements and will continue to be so regarded in future as well. This wrong conception of nationality and anti-nationality has been the root cause of suspicion and ill-feeling between the Hindus and Muslims. Unless the Muslims

abandon the principle of oneness of God and universal brotherhood as presented by the Prophet Mohammad and accept the narrow path of Brahmanical nationalism as the basis of national organisation they will continue to be considered anti-national in this sense of the term. European imperialism has been doing its best all over the world to replace this basis of Islamic world organization by narrow nationalism and the Muslim community has suffered in many respects from this during the last 40 or 50 years. But the question is whether there is any prospect of the prosperity of human race offered by this? The answer is in the negative. Nay, there are positive sources of human disintegration in these efforts. In the past human history the basic condition of unity and solidarity of any country was the absence of communalism in its people and the whole country had one social mind moving in one direction. In the same way the present universal need is that the human race should cast off narrow nationalism, as that the way may be cleared for humanity to be knit into one political, economic, moral, spiritual and social organization. For such universal organization the Brahmanical nationalism (which is a mixture of narrow nationalism and complicated communalism) is a dangerous stumbling block. On the other hand, the three principles of a universal God, universal human brotherhood, and the dignity of man taught by the Prophet Mohammad, provide a firm basis for world organization which will clear the way for the attainment of the aforesaid objective. And today a humble and poor creature of God appeals to the Hindu nation with all sincerity and earnestness to adopt openly the three

cardinal principles, namely one God, one human brotherhood and dignity of man, for the reconstruction and reorganization of their country and for the whole of the modern Asia. Dear brethren, this is the only way to lead this country, the abode of thousands of castes and minorities, to its proper moral, spiritual and social unity. It is thus that you can knit an Asia, awakened after thousands of years of sleep, into one human organisation. It is thus that you can organise the countries from Morocco to Indonesia into a model Moral Bloc and save them from the destruction of future conflicts of Capitalism and Communism. (All Socialists should know that the talk of a third bloc is meaningless, unless they give up narrow Brahmanical nationalism and take up a programme of universal organization. If they are true to their profession, they should come forward to support this programme openly). It is thus alone that you can bring back your terrified and disgruntled brethren who have created a Pakistan. Brethren, if you cannot keep amongst you a Brahman convert Iqbal, a Baniah convert Jinnah, a Ranger (Rajput) Liaquat Ali and Jats like Firoze Khan Noon, Khizar Tiwana and Daultana, what right have you to live in this 20th century? These people have in them not a single drop of foreign blood. They are Brahmans, Jats and Rajputs just like you. But you know what set the house on fire. The history of the last 800 years shows that whenever any one accepted the Islamic faith of one God and human brotherhood, you castigated him as a "Malich" and subjected him to social boycott, branding him as an alien. In the course of the last hundred years of your revival, you filled your whole litera-

ture, novels, stories and history with this wrong conception of a foreigner, and now when you have got power you endeavoured to convert India into the greatest idolatrous temple of the world. Even if you leave aside the question of Muslims, and consider the matter from the point of view of the Hindus, it will be clear that if you revive Brahmanical idolatry, you will pave the way for the revival of hundreds of castes and communities, into which India has always been divided. On the other hand, if you listen to my advice, not only will your aforementioned brethren rejoice you, but an intelligent Rajgopal Acharya or a brave Nehru amongst you will immediately call a meeting of all nations from Morrocco to Indonesia and the foundation of a new organisation will be laid. I had expounded this proposition in the course of four letters addressed to Shri Rajagopal Acharya in 1940. He greatly appreciated them, but asked me not to publish them, because their publication would raise such a storm of opposition as would be beyond his strength to meet. I did not publish them but showed them to Mr. Jinnah who took them with him to Delhi and his secretary, Mr. Matloob Hasan, returned them later after getting them copied. But unfortunately the object for which I had done all this labour was lost. (What I had intended to do was to induce the Muslim League to adopt that programme.) There is, however, time now that both in India and Pakistan the people should ponder over this point, and to sheath their words for ever. In the Brahmanical traditions the belief that all religions lead to salvation has gone side by side with idolatry and racialism on a national scale. And many Hindu religious leaders of modren times like Swami

Vivekananda, Swami Ram Tirtha Pram Hans, Shri Rama Krishan etc. have expressed this view. So from the purely religious point of view the adoption of my programme will not create any obstacle. Besides, in the Brahminical traditions the fact is admitted that the worship of a matchless and Almighty God, in place of idol worship is the highest form of religion (Uttam Dharama). Here is another opportunity before us. I, therefore, appeal to all my brethren to implement my proposal on a national scale, and to relieve Shri Rajgopal Acharya of political work and to let him devote all his attention to the convening of a meeting of all the nationalities from Morrocco to Indonesia. Such a proposal I sent to him in June last and its copies were sent later to Messrs. Nehru and Liaqat Ali, Khwaja Nazim-ud-Din and Dr. Rajendra Pershad. In this meeting we shall try to remove the existing ill-feelings between India and Pakistan and also shall determine the attitude of all countries towards a future world war. I make this appeal in the firm hope that the whole Hindu nation will agree. If this is done, I undertake to devote all my time and attention to train a thousand persons or so to work on purely spiritual lines. But if this appeal is rejected, and if the people of my country insist on keeping to idolatrous ways, then I will surrender my life fighting for this cause at a mosque like Babri or a temple in the hope that the sacrifice will be accepted by God and he may change the hearts of my people to follow the right path.

THE PRESENT WAR FEVER

Suppose that the war breaks out at last, and their Akhand Pakistan or Akhand Hindustan is established.

Will it not be necessary even then to consider the lines on which to build new India, either on the fundamental basis of a one hundred thousands deities ? It is possible that people in desperation become atheists which will not in any case be wholesome. Besides, if the war starts, its consequences will be no better than "Mahabharat" in which the best national blood was spilt. The urgency of tackling the problem is, therefore, evident.

A FEW FUNDAMENTAL POINTS WHICH WOULD
CHANGE THE PRESENT HISTORY OF THE
EAST

An open letter to Dr. Radhakrishnan

BY

Sufi Nazeer Ahmed Kashmiri, Mosque Md. Shakur
inside Fateh Darwaza, Hyderabad (Daccan)

Dated 13-1-53

Dear Dr. Radhakrishnan,

No one is more cognizant than yourself that the nations of the East are waking up from a long slumber; but it is very difficult whether, after turning a new leaf, they would prove of any help in removing the present all-prevading unrest or would lead the way to world anarchy.

2. (a) You are no doubt aware that while the awakening of Europe, a little over two hundred years ago, has created diverse moral and spiritual evils, it has also brought two problems of human life closer to the solution viz:—

(I) Autocracy has been entirely rooted out in the sphere of politics and the new awakening of Europe has admitted, as a matter of principle that the affairs of the Government are the collective prerogative of individuals. This is one of the important problems which has been brought nearer to solution by Modern Europe, though the separate right of self-determination of nations had produced a number of hindrances in the way of the universal democracy, the last world war has nearly uprooted

these national groups at least so far as Europe is concerned. The difference of opinion which we find in Europe is not based on the political right of national self-determination of nations but, with the possible exception of Yugoslavia, is the outcome of two universal economic organisations. It is quite probable that the next world war if it takes place, will end in the creation of a third organisation after both the present systems have been smashed.

(II) The second problem which Modern Europe has brought nearer to solution is that of the basic rights of beings within certain economic limits. As the present day the economic struggle going on in European countries is not at all concerned with the admission of necessary rights of living on the part of each individual in the economic sphere; for this has already been admitted but modern thinkers have not yet succeeded in determining the limits of this right.

(III) So, as far as political and economic problems are concerned, our view-point on human life has been clarified in principle. I am speaking here as far as principles are concerned; it is not my intention to deny its practical difficulties. Probably the next world war would remove even these difficulties. I think that if the coming war does not annihilate European civilization altogether, it will perhaps solve the political and economic problems which beset us.

3. Taking for granted that European civilization is able to steer itself clear of the coming war and equitably solve the problem of the human worlds to its

political and economic contents, we, the people of the orient have to face the problem of the moral and spiritual background of new universal political and economic set up thus created. This is the problem which can change the destiny of the whole of the East and can be conducive to the real unity of the human world. The solution of this problem becomes the special responsibility of the Eastern people, for it is a well known fact that whatever spiritual values the West possesses have been borrowed from the East, and it is we of the East who will have to prepare a well thought out plan which may help to solve the whole question. We may have to remove China from our consideration for the present as she has attached herself to one of the two conflicting political and economic ideologies created by Modern Europe to such an extent that apparently it is impossible for her to take sides with any newly created moral or spiritual organisation. Similarly, if America were to hold her sway over Japan the latter country would not be in a position to adopt any newly devised system at all. It is the region from Indonesia to Morocco including Algeria, Iran, Kabul and Kashmir which could be brought in a line with such an organisation. But the question to be tackled is what the finite plan of this organisation should be. At this juncture we are faced with the problem of the determination of the basic concepts of Hinduism and Islam. You have made such a deep study of the Hindu concept of life as is rarely equalled at present and it is for this reason that I am taking a little of your valuable time. As far as the Upanishads are concerned I have mostly gone through

such of them as are available in Urdu and English and have read your chapter on the philosophy of the Upanishads twice.

I have also read the works of Max Muller and have gone through practically all the literature in English published by the Ramakrishna Mission, and read Tilak's Gita in its Urdu garb. I cannot recount how much literature I have read on the "Gita" from the persian translation of Gita by Akbar's Minister, Faizi, down to the present time. In view of this study and the aim mentioned above, I am taking the liberty of offering a few main points from the teachings of the Upanishads and the Quran by way of contrast and analysis. I should like to draw the attention of all the scholars of India towards certain basic facts in this connection. I hope that in view of your world-wide peace mission you will kindly co-operate with me placing these points at least before the peoples of the East. I trust that as you have toured almost all over the world with a set mission to remove misunderstandings as between nations and peoples, you will help me in the fulfilment of this plan.

The basic view-points of

The Quran and the Upanishads.

4. (a) During the last three thousand years and more the history of the Hindu peoples has been revolving round the Vedantic axis of the Upanishads, and even after the renaissance of Hinduism started by Raja Ram Mohan Roy it has continued to revolve round the same old axis. If we overlook apologists and interpreters that

are found by crores we would reach the following conclusions :—

(b) Analysis of the Upanishads :—

We learn from the Upanishads that there are four stages in the building up of human character. (I) the Vishya or the waking stage by which is meant the conditions under which a person is fully conscious of good and bad, friendship and enmity, utility and uselessness and leads his life with the fullest consciousness of all that surrounds him, (II) The Teija or the Dream Stage is a little in advance according to the Upanishads when this consciousness gets blurred, (III) The Rejna or the Deep Sleep Stage is a step forward when man loses nearly all consciousness and thus comes closer to the objective according to the Upanishads, (IV) After passing through these three stages a man reaches the final or the completely unconscious stage, one which may best be described in the negative terms for it can hardly bear a positive connotation. The Upanishads call it the Turiya, and after attaining this unconscious stage a human being entirely merges into the universal soul.

(c) The vedantic philosophy is definite that the lowest stage of man is that of his consciousness of the natural object that surround him and under which he knows his surroundings and thinks accordingly, while the highest stage is that of absolute unconsciousness and this results in the complete merger into the universal soul. According to this philosophy the spiritual ideal of the human race is this fourth stage, and it is to this ideal that Vendantism invites. It would, therefore, be in

the fitness of things that we should regard this, the Turiya of the Upanishads as the very core and heart of Hinduism.

(d) An analysis of the social aspects of Hinduism.

If we were to analyse the social aspects of Hinduism we would clearly see two of its basic characteristics in spite of obvious conflicts which beset us. In the same way as in the spiritual sphere human ecstasy, trance and ultimate self-merger in the universal soul have been raised to a kind of human ideal of life, similarly we see in the social and religious spheres the concept of millions of Gods and Goddesses, gotras and castes pervading India for more than two thousand years; so much so that it is said that from a religious point of view people believe in the existence of 33 crores of gods and goddesses and 33 crores of gotras in India.

(e) I trust that you will bear out with me that the plan delineated above froms the spiritual ideal and social structure of Hinduism. But people usually stick to their own system of faith and life and do not generally show their readiness to adopt themselves to changing conditions of humanity untill some extraordinary cataclysm of history draws their attention towards the dire necessity for change.

THE PAST, PRESENT AND FUTURE OF THE HINDU NATION

History does not leave any doubt on the strength of which we can deny the truth that the spiritual decay and social schism among the Hindus was the outcome of this system of faith and practice. The belief in crores of

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deities and myriads of gotras, castes and creeds can certainly become the groundwork of universal religions and social anarchy but can never become the basis of world wide human unity. In the same way the explanations of the Upanishads about the spiritual ideal of life, however valuable they may be from a philosophical view, cannot produce any dynamic movement but can only be productive of eternal calm leading to sheer stagnation. So, where as the Hindu nation has waked up after a prolonged and profound sleep, there is not an iota of doubt that if it does not prepare itself to revolutionize this system of civilization it will again fall a victim to social and spiritual anarchy and owing to her influence, other Eastern countries may share the same fate. So, if under present circumstances the Hindu nation aims at reorganizing itself and uniting the whole of the East and at the same time to give an abiding message of peace to the world it will have to change radically its three spiritual and social principles.

5. SPIRITUAL AND SOCIAL SKETCH OF THE QURANIC VIEW-POINT

(a) The Spiritual aim of the Quran:—

“Verily we created man from a quintessence of clay, then we placed him as a drop of sperm in a safe lodging, then we made out of that bones and clothed the bones with flesh; and then we produced it as another creation. So blessed be God, the best of creators.”

—Quran, XXIII, 12-14

THE Holy Quran expresses the spiritual ideal of humanity in a totally different way to the Upanishads.

It leads man not from a state of movement towards calm as in the Upanishads but from a state of calm towards movement. The verse of the Quran quoted above expresses this very lucidly. The Quran says that man in his earliest stage resembles an inanimate drop of water, later its developed form takes the shape of a foetus, next it develops into bones, flesh and skin. In the final stage Quran, expressing this state as the most perfect process of the creation, praises God saying that he has made man the most perfect of beings. That stage of man being the most beautiful creation of God is reached when the sense of good and evil is evinced to the highest degree and when he is able to fulfil completely the calls of this supreme sense in the practical struggle of life, and it is this stage which the Holy Quran describes as the state of divine vicegerency on earth, that is to say, that when he reaches the fullest consciousness of good and evil he becomes the Khalifa or vicegerent of God. Just as God can make any modification in his being, in the same way man, in the light of the sense of good and evil and right and wrong, can on the basis of human nobility organise earthly habitation on a wide scale, on the one hand, and can utilise all the resources of the universe to fulfil his needs on the other. Thus does Quran depict the spiritual wheel of human life.

(b) Social Analysis of the Quran.

The social and religious principles of the Quran are based on three objects:—(1) Belief in only one creator and Lord of the whole universe before whom every human being is accountable directly for every act of his with the

further essential condition that no one should be considered as his equal. This is not merely a matter of individual belief but is the basis for his collective movement and action.

(2) The whole human world forms one universal brotherhood and one community and the basis of this unity is the universal belief in one God.

(3) 'Human beings are God's highest creation. Consequently if man perseveres in his belief of being accountable to God for all his acts and deeds and stands by the laws and rules of this brotherhood, he is empowered by God to utilise all the resources of the universe.'

These are the three principles on which the Holy Quran has based universal human order.

My request:—

(a) I would request you to place before your whole people and in fact before the oriental world the foregoing analysis.

As a rule, thinking and spiritually-minded Hindus should reconsider the matter whether they agree to recommence the movement of centralisation which has been left off by the extinction of the Khilafat and reorganise at least the region from Indonesia to Morocco, on this moral and spiritual basis.

(b) I implicitly believe that the great evils which had eaten into the body politic of the Muslim nations by autocratic rule are being eradicated under the pressure of the present democratic system and the way is, therefore, clear for this suggestion of mine to assume the form of a complete world-wide moral revolution.

(c) I am also firmly convinced that questions such as those of thickly and thinly populated areas as well as

those of majorities and minorities in human groups, cannot be solved by the ultra-national type of the stage which we have reached today. There is only one way to solve it and that is the acceptance of the three principles namely belief in one God, one universal brotherhood and the concept of vicegerency of God. After the next world war only some such moral order will be able to knit humankind together, for it is not possible for merely economic and political factors, without a universal moral background to bring the peoples of the world together. I hope you will agree with me that all modern political and economic organizations are based to a very large extent on feelings of fear, hate and envy, and that it is most difficult that such base and inhuman feelings should serve as the foundation of any universal set up for long.

**Hinduism is not antagonistic to
any such revolution.**

(a) It is remarkable that while the above mentioned three points of Hinduism, namely, movement of life from the dynamic conditions to calm and consciousness, extensive idolatry and belief in the caste system, have dominated India during two thousand years and more. *Hinduism does not make any positive or even negative demand from the people who believe in it. Its basic spirit, on the contrary, seems to be that every form of the faith leads to salvation.*

(b) The second point which is clear is that although idolatry has been infused in the very nerve and fibre of Hinduism still the belief that "Worship of one God is the

highest type of religion" has existed side by side all along.

(c) With these facts before us we can safely conclude that if once the people of India are persuaded to walk on the path of the Unity of God, human brotherhood and the concept of man being the highest creation of God, doctrines which form the gist of the Quranic teachings, then within a few years they will have the way for a brotherly understanding from Indonesia to Morocco leading finally to the possibility of World Federation.

I am firm in my belief that if India has to perform any mission of peace then the only way to do is by the method suggested above, and that no time should be lost in making the beginning. I would therefore, request my learned brother to put my viewpoint before the spiritual thinkers and religious workers of India. Our country is passing through a period of revolutionary tendencies of every kind. We have only to make use of these tendencies and if we are able to direct them to proper channels then, God willing, we would be able to be of true service to humanity in general. One feels that there is a fatal moral and spiritual chasm staring us in the concept of universal human brotherhood, and if means are adopted, as indicated in this letter, it may be possible to fill it and pave the way to world-wide peace, harmony and goodwill of human race.

WHAT DOES SHUDHI MEAN ? IS IT TO UPLIFT HUMANITY OR DEGRADE IT ?

(Written in 1953)

1. (a) For some time past statements have been appearing on behalf of the Mahasabhaite leaders declaring that all non-Hindu elements of the Indian population should be converted to Hinduism. The president of the Hindu Mahasabha says that the change of religion will change the nationality. With this objective of Shudhi or conversion to Hinduism, the platforms of the Mahasabha and the Arya Samaj are being united. At this moment, a sensible person will ask the question, which is the tittle of this article, *i.e.*, what is the aim of Shudhi ? No joint programme of the Hindu Mahasabha and the Arya Samaj has yet been issued on which we can comment. But if this Shudhi aims at absorbing all the Muslim and non-Hindu Minority elements of India into the system which has prevailed in this country for the last three thousand years, then it will be a hostile and adverse step which, instead of establishing humanity in its proper position, will degrade it all the more; since this system is based on hundreds of castes and groups created by a belief in thousands of deities. Every possibility of man's moral, spiritual and social unity is completely absent from it and all germs of moral, spiritual and social anarchy are present in it to such a degree that they can disintegrate the whole human race. So, if my esteemed brethren, the leaders of the Mahasabha and the Arya Samaj, intend absorbing all non-Hindu elements of the country in this system and then making it an all Asia and all-world culture they

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should calmly think and ponder over its consequences before taking any practical step in this direction. Let them think it over and over again as to whether they are clearing the way for social moral, and spiritual unity of their community, of Asia, or of the world or paving the way for social, moral and spiritual anarchy in all these spheres ? The history of three thousand years of Hinduism clearly shows that this "Shudhi" means nothing but throwing all non-Hindus, particularly Muslims, into the mire of anarchy of hundreds of castes and groups born of a belief in thousands of male and female deities, till they are completely annihilated.

(b) Another possibility, just a logical one, is that *in the first stage the Mahasabha is lost in the Arya Samaj and clears its temples of all the idols and converts them into Arya Samajist institutions*, merging all castes and groups in the same Aryan fraternity and then either absorbing Muslims and others in the same system or classing them as untouchables. But this is only a logical probability and not a feasible proposition; because this will be a phenomenon which is without any precedent in the whole history of three thousand years of Hinduism. The history of the last three thousand years of Hinduism is the history of castes and classes and not of a nation in the wider sense of the term. But let us take it for granted that this mere logical possibility becomes an actual reality, even then we have to appraise correctly its worth and value in the light of present human history, and find out what it is. Historically a system which subordinates all moral and spiritual values to racial concepts,

beliefs and traditions, is called Fascism. Fascism does not deny moral and spiritual values, but just subordinates them to racial concepts. Racial interest first and moral and spiritual values next—this is Fascism.

(c) Will it be a message of peace or a declaration of war against the modern movement for world organisation if we revive Aryanism and make it a central force for the whole of Asia ?

If it is nothing more or less than a challenge to world organisation, then please think it over as to what you are doing and why ? Your attempt at Shudhi has only two possibilities, viz. (a) Muslims and other socially advanced communities may again be thrown into the mire of hundreds of deities, or (b) Aryanism may be established as a full-fledged and comprehensive nationalism and Muslims and others may either be classed as untouchables or may be included in this Aryan Fascism with all good grace. The result of the former is a moral spiritual and national anarchy and that of latter is a challenge to international Democracy like the one thrown out by Italian Fascists and German Nazis. The interval between the first world war and the second, found a suitable soil for such narrow-minded Fascism, but it is not so now. If there is any possibility now of a human organisation, it will consist in this alone that advancing a step further from world political Democracy and world economic Democracy, we should give a third alternative of the same international dimension to humanity based on pure moral and spiritual, i. e., religious, foundations of which I will say something later on. For the present

I should try to remove all obstacles and hindrances that lie in the way.

MAKE NO CONVERSION AND DO NOTHING BUT JUST WAIT

(a) A group of faint-hearted tolerating people and desperate pacifists has been advising and will continue to advise us on these lines, but it means just this that whatever defects we have in our society should either be concealed or left as they are. These people may have good intentions, but there is no doubt that their attitude is quite harmful. It is men like these who make a wound septic, so we cannot listen to them at all. It is not possible to-day to conceal our ailments and wounds nor leave them as they are. We have to make world-wide plan of Shudhi trusting in Divine help and guidance.

WHY IT IS ESSENTIAL FOR US TO MAKE SHUDHI?

Please listen carefully and think over it honestly and be prepared for the right kind of Shudhi like brave and well-meaning people.

We are compelled to do it because under the stress of international democracy, we have made our thousands of years old social system illegal in our Constitution. Our political work could only take this negative action. It has never been and nor can it now be the business of political works to formulate any new social system; social reformers can alone afford to do so. I, therefore, invite all social reformers of the Hindu Community to assemble at the earliest convenience for formulating a

comprehensive plan of social system and converting the whole country to it, so that we may advance a step further than the brand of International Political and Economic Democracy and open the way for a third and more comprehensive human organisation on moral and spiritual foundations. The present duty and obligation of the Eastern Nations seems to be just to prepare a moral and spiritual middle course between the right and left wings of Secular Democracy which may either push them both out of the field in due course or merge them in a new movement after each has realised its harmfulness. Thus a voluntary federation of real universal peace of the human world can be brought about. So we are forced to formulate a well thought-out plan of word-wide Shudhi.

WHAT WILL BE THE SHAPE OF THIS SHUDHI PLAN ?

(a) In its popular sense Hinduism is a national culture of diffused and inharmonious elements ; in its social and religious aspects, it is an anarchy of thousands of castes and groups born of a belief in hundreds of deities. Socially it is most undemocratic. And what is Islam ? It is universal brotherhood resulting from a belief in a universal God—nothing short of it. Islam has, however, subsequently been utilized for personal domination or pure imperialistic ends by kings and emperors. But I expect every honest man to overlook this and see Islam in the light of the Prophet Muhammad's life and teachings. While the Prophet was still in Madina with a handful of refugees and Mecca was not yet conquered,

he wrote letters to the Roman Emperor and the Ruler of Egypt which was based on a verse of the *Quran* which may be translated thus: 'O' Ye who believes in divine guidance, let us unite on points which are common to us; that we worship none other than God, nor associate anything with him, nor make human being like ourselves our Lords." Some modern narrow-minded historians have tried to represent Islam as a national movement of the Arabs. The aforesaid letters, the conduct of the Prophet Muhammad and the above verse of *Quran* constitute complete negation of such nationalism. It is true that the Umayyids after killing Hussain, son of Ali, discarded Islamic socialism and established dynastic rule which they used as a cloak for their irreligiousness and wanted to bind the whole of Arabia to their imperial house. The result was that though they ruled over Spain for five hundred years; yet when they lost their political power their influence was effaced from all spheres of life. As against this the shape given to Islamic traditions under the Abbaside regime was, though not quite Islamic, nevertheless not mixed up with Arab nationalism. The result was that when the Abbasides were ousted by the Moghals, Islam not only remained intact, but it brought the conquerors within its fold in the course of 50 or 100 years. Thus the political conquerors themselves became the conquered in religion, although they had a code of their own called the code of Changiz Khan in history. Thus in the light of history, Islam is the most systematic and organised form of religion which embraces the whole human race.

(b) THE BASIC PRINCIPLES OF THE ISLAMIC ORGANISATION

Islam has made the nobility of man as the basic principle of human organisation. It has two aspects *viz.*, that in relation to all creation, organic and inorganic, man is the noblest and the highest and, in relation to God, he is His vicegerent and as such has a right to use all the creation of the universe for his benefit. In fact, the true and only basis of human organisation is this principle and India needs it to-day so imperatively that she cannot justly do anything in the world without it. In this land there is not the least trace of human equality on account of the Caste system. On the other hand, there are numerous traditions sanctioning the equality of all animals to man. So just as the Hindu nation, in order to get rid of the anarchy of thousands of deities, is bound to adopt the belief in one God in its most perfect form and in order to steer clear of the anarchy of the Caste system and restore human equality is bound to accept the principle of human brotherhood in its most perfect form on which the Islamic society is founded, in the same way, in order to shed off its belief in the united nation of animals with equal status to man, it is bound to take up the belief in the nobility of man with the same comprehensiveness which is the basis of human organisation and on which no one in the world has laid so much stress as the prophet Muhammad. It is not possible for this country to organise sound social economy on right lines without taking up the belief in the nobility of man. Here the belief in the nobility of man has had no place

for the last thousands of years and without this neither human organisation is possible nor is there any authority for the human race to use all the forces and creations of nature for its benefit. If man has not yet been able to stabilise society on some solid foundation, the cause of this failure is want of belief in the nobility of man and subserviency of every thing else to him.

WHY ARE WE COMPELLED TO FORMULATE A PROGRAMME OF UNIVERSAL SHUDHI ?

The existing condition of our house is as I have depicted above. We are, therefore, really compelled to formulate a carefully thought-out programme of Shudhi. Under the impact of international Democracy, we have made with our hands our thousands of years old social system, *i. e.*, caste system, illegal in our Constitution. To fill up this gap, we have to formulate a social system which may fit in with international Democracy. Without this, we will have to face a social anarchy along with the political anarchy which will be unprecedented in human history. This is our international necessity for a plan of Shudhi, the most vital necessity without which our very existence is in danger.

INTERNATIONAL NECESSITY OF SHUDHI ?

The work so far done by European Secular Democracy during the last two centuries has two aspects. In its first stage this ideology regards desires and opinions of every individual member of society as the basis of Government—"Government of the people by the people and for the people"—means this and no further. In the second stage, this democracy in the economic sphere has

admitted as essential the individual's right to live and work. But before the masses could realise its real implications, it assumed, in many countries, the form of such party dictatorship which, while discarding completely all fundamental truths and moral and spiritual values, made the human race a victim of bloodshed and destruction for a new world imperialism. Such groups, other than the Communists as, are working in the name of socialism have not yet been able to help nationalism fit in with internationalism. Thus, if not in practice, at least so far as the principles are concerned, there is no room left in the economic sphere to deny the right of living and earning to each individual in society. In a way the Secular Democracy has cleared the political and economic spheres on international lines. But since it is based on a negation of religion—while it is religion alone which provides a social basis for moral and spiritual values—the ship of Secular Democracy is tottering and may soon founder after a few shocks. The world of humanity to-day has just reached a stage when, without some carefully thought-out potent doses of moral and spiritual values, it may very soon be ready for suicide. This is the fundamental need of a world-wide plan of Shudhi. Thus the national and international need of Shudhi has been established.

WHAT SHOULD BE THE FORM OF THIS WORLD PLAN OF SHUDHI? THE MEETING POINT OF THE HINDU AND MUSLIM COMMUNITIES.

Question :—*What is Hinduism in its religious and social aspects ?*

Answer :—A system of anarchy of thousands of castes and groups born of a belief in thousands of male and female deities.

Question :—*What is Hinduism in its political conception ?*

Answer :—The Fascist like system of Aryanism in which racial discrimination has the first importance and moral and spiritual values and all religious truths secondary place.

This is why a religious Hindu is so tolerant that he thinks that all religions lead to salvation ; but in the social, national and racial sphere he is the most intolerant.

Question :—*What is Islam ?*

Answer :—In its religious and social aspect, Islam means universal human brotherhood based on the belief in unalloyed unity of God. Some narrow-minded historians taking their stand on the history of the Ummayyid kings and on some verses of the Quran, addressed to the Arab people particularly, have tried to represent Islam as a reform movement of the Arab race only. This is a gross misrepresentation. Just think over the letters which the Prophet Muhammad wrote to the Roman Emperor, the ruler of Egypt and Iran and over the verse of the Quran which has been quoted in all these letters. This verse may be translated thus : "O believers in divine guidance let us unite on points common to us ; that we worship none other than God, nor associate any thing with him nor make human beings like ourselves our lords." It is true that when the Ummayyids gave

up the Islamic Khilafat and established personal rule, they spent all their energies in identifying Islam with the Arab movement in order to gain the sympathy of the Arabs. If they had not done so their personal rule and racial imperialism would not have worked. But if you ask even to-day a moderately informed Muslim if the Islam if the Islamic Caliphate and the personal kingdoms of the Ummayyids etc. were one and the same, the reply will be an emphatic 'no.' The Islamic period of Islam and the period of Muslim Kingdoms are certainly not the same. No argument is needed to prove this.

Question:—*What is Islam with its spiritual background?*

Answer :—In its spiritual background, Islam means the nobility of man in relation to all creation and his vicegerency of God. And this belief is the back-bone of human history and the most potent factor for its organisation. Nay, it is the greatest discovery of the whole human history. Just look into the scene of the birth of man as described in the Quran. Angels criticise the creation of man and just to silence them God asks them to name the objects of creation and probably their uses also; but angels cannot answer. Then while creating Adam, God asks him to name these and Adam gives a complete answer. Besides, just to emphasize this status of man, the Quran, at several places, declares that all the creations of the world are intended for man who is himself the vicegerent of God and has a divine right to use all objects of creation for his benefit. Why have I called it the greatest discovery of human history. Just listen carefully; Subjective Philosophy and

Spiritualism see the same soul running in all living beings, and thus place them on an equal status with man, while Objective scientists (materialists) give a biological explanation of human life in the same manner as they do about animals. In either of these beliefs, there is no moral authority except sheer force for man for utilising non-human objects of creation for his benefit. And without this authority, every act of man using any object of creation is nothing but oppression in his own sight. So just as it is the fundamental need of the Hindu community to replace completely its anarchic belief in hundreds of male and female deities by an Islamic belief in one absolute God, its anarchic confusion of hundreds of castes and another fundamental necessity is to replace groups by the Islamic conception of universal human brotherhood; in the same way there is a still greater necessity for Hindu Community for a real belief in man and his vicegerency of God, completely on Islamic lines, for opening a new chapter of history. Otherwise, the Hindu system with all elements of social and spiritual anarchy present therein and all its religious elements, devoid of the belief in the nobility of man, passing from cow protection and monkey protection, will make human life altogether impossible and turn the whole world into an international battlefield of animals. I hope my brethren will have realised now why a universal plan of human Shudhi is called for to-day and what its correct form should be.

HOW TO BEGIN THIS SHUDHI ?

In my opinion, Mr. Rajagopal Achariya is the only

politician of our country who can fully comprehend the significance of this movement. With all his great calibre as a politician he has not yet been fully convinced of Secularism and with all this, he insists on his being a Brahmin. I am sure that, unless he sees the future in its true perspective, he will never advance a step merely on the strength of illusions. So I request him and the whole nation should join me in the request that he should first call a meeting of all nations from Indonesia to Morrocco which should (1) determine their position in respect of aggressive attempt of Russia and panicky defensive efforts of America and (2) prepare a definite charter for resolving all their mutual disputes among themselves. With the help of God, I also suggest two assistants for Mr. Rajagopal Achariya. They are Sri Jai Parkash Narain and Nawab Hamidullah Khan of Bhopal. Both are sincere and sensible persons. I tried to use them by indirect approaches, but could not succeed.

At the same time I appeal to Pandit Nehru and Mr. Muhammad Ali to use their foresight and co-operate fully with this mission and to lift passport and visa restrictions for those men of God who intend to go from one country to another to prepare the ground for this great mission. I myself want to meet men of understanding in both the countries and to scatter a few selfless workers in this area who should work for the propagation of this view. In order to dispel any misunderstanding I state further that among those who have an easy approach to Pandit Nehru, I am

known to Dr. Sayyed Mahmud and Pandit Kanzru and amongst the colleagues of Mr. Muhammad Ali I am known to Moulvi Tamizuddin Khan, President of the Pakistan Assembly, and Chaudhry Khaliquzzaman and to a certain extent to Mr. Firoz Khan Noon and Khwaja Shahabuddin. If my own word carries any weight, I may also introduce myself: I am a homeless Fakir, devoted in all sincerity to God and to the real welfare of the human race. These factors have, on the one hand, in respect of feelings made me a friend of the whole world and on the other, I have practically removed every one farther and farther from me. For me it is impossible to say 'yes' to any one's falsehood or to go underground by giving up humanity to indigestible aims of Malenkovs and Eisenhowers. Suicide is a reprehensible act and voluntary death is not in my power. What I have said I have been putting before society through various parties and personalities avoiding altogether my own publicity. But now the danger is so imminent that I have ventured to make a public appeal. I pray to God that at least our religious leaders may have the courage to put the good of all humanity above their communal good and their communal good above the good of their particular group and the good of their group above their personal good. This alone can bring peace. How can you expect peace when a person assumes leadership just for selfish ends and seeks communal good in terms of his own good and the good of the whole human world in terms of the communal good. What else these diplomats of international assemblies are doing?

THE FUNDAMENTAL NEED OF TO-DAY

The fundamental need of the human world to-day can only be met by such godly people who work on the above lines just in a godly way. A world centre of truth should be established where such selfless people should prepare themselves for a religious war against all these evils. Only such godly people can give peace to the world. Those loose diplomats, whose nights are spent in foul enjoyments and deceiving their world during the day time by professions of peace, are the root of all evils.

Note: I will make every effort to convey these words to all political and social parties of India and Pakistan. At the same time I pray to them, in the name of God, to put them before their respective working committees and get their approval and bring these words to the notice of the people from Indonesia to Morocco. This will be the first step towards human peace.

Your well wishing brother,
SUFİ NAZİR AHMED
Kashmiri.

Written in Jan. 1954.

A Word To The Communist World

RECOGNITION OF SPIRITUAL-MORAL VALUES IS A FUNDAMENTAL NECESSITY OF HUMAN CONSTRUCTION.

Dear Friends,

1. We cannot lead humanity to its salvation by ignoring or refusing to recognise the importance of moral and spiritual consciousness. The real way to salvation is, on the other hand, in recognising its importance and basing our scheme of human construction on its proper training. Let us take that every member of human brotherhood has attained to such a degree of development in moral and spiritual consciousness that each one of them is most honest, most self-sacrificing, most justice-loving, most truthful and intensely hard-working in everyday life. Will then there be any mischief in the world and will not such a world become a paradise? If the answer is in the affirmative then can we escape the conclusion that such a state of affairs can only be brought about by working out a scheme in which proper training of moral and spiritual consciousness is the basic idea? Now can any one deny that it has been religion and religion alone which has ever made such efforts on a mass scale and the more success religion achieves as the sole agency of human construction, the more defined and certain will become the road to human salvation and the true nature of man come more and more into prominence? These conclusions are irresistible because the superiority of man over animals is simply

due to the former's peculiar moral and spiritual behaviour. In pure struggle for existence man and beasts are on equal footing, nay, at times man falls much below the beast in pursuit of his ambitions, as the history of man amply demonstrates this fact.

2. Beside this moral and spiritual programme of religion there has been from time immemorial another scheme of human advancement, which discards religious methods. This scheme starts the work of uplifting humanity from the opposite direction. It ignores or even refuses to recognise the existences of moral and spiritual values. To achieve its end, it justifies all foul means and use of force, animosity, vindictiveness, murder, arson, deceit and fraud. Let us take that this anti-religiousness has reached the pinnacle of its success, spiritual moral consciousness is lost and spiritual moral depravity reigns supreme in the human life. Can such a world exist for long, or even if it does, will it be any better than hell? You can just imagine the state of a world in which the recognised means of achieving an end for men are falsehood, deception, terrorism, murder and arson and all moral spiritual religious methods have been discarded as superstitions.

Dear brethren! If humanity is to be saved from destruction we should take up for ultimate salvation, whether by proper training and promoting moral and spiritual consciousness of man or by refusing to recognise its existence, or ignoring it. With this objective in view, you are also requested to read the following articles, which were written since 1949 at different occasions.

Let Government of India note

AN AFTER THOUGHT

Discussions in the preceding pages were written at different periods beginning from the year 1949. Since the whole of this period had considerable upsets in respect of communal relations there is an impress of it in the discussions. Now I think it is necessary for me to mention two events without which my objective will remain incomplete.

1. Buddhism and the Modern Indian Policy.

During the last one year a great deal of sympathy has been shown to Budhism, so much so that at times it seems that probably in the near future Brahminism will be replaced by Budhism. But in this outward sympathy there is also a current which tends to prove that the whole responsibility of expelling Budhism is on the Muslim conquerers of India. Thus in a Government of India publication "2500 years of Budhism" brought out recently, this trend is seen from beginning to the end, while there is not a word in it about the atrocities of Brahminism on the Budhism. The following passages in this connection are significant :—

page 7 line 25, page 83 line 5, page 177 last two lines, page 188 lines 28, 29, page 192 lines 8,9 and 21, page 230 lines 20 and 21, page 236 second paragraph, page 267 lines 31, 32, page 276 line 23, page 285 line 25, page 312 last three lines, page 317 Line 24, page 326 lines 30, 31, page 330 lines 19, 20, page 361 lines 32, 33, page 472 line 13 etc.

There seems to be no direct attack on Islam or the Muslim conquerers in the book, but an average reader is led to believe that it were the Muslim conquerers who were wholly responsible for banishing Buddhism from India. If this new interpretation of history is propagated in the whole of Asia and Africa it will lay the foundation of a struggle between an All Asiatic Congress and an All Asiatic Muslim League. Is this any service to humanity? Not at all. What is it then? In a word it is unjustified and cruel revenge of nation against nation. The authors of this book have gone to the limit of declaring that the East is nothing more than India, China and Japan and the Eastern ideology is no other than Buddhism. In this connection page 459 from beginning to the end of the last paragraph may be seen. After this interpretation of the East and Eastern ideology the authors of the book have declared that now that the European domination is at end and the next stage of history is to be under the Eastern guidance so the future world federation is bound up with this East and this ideology, from which Islam and Christianity have been completely excluded. The last two chapters of the book may be seen in this connection. I do not need much to say about this poetry in simple prose as I have already said enough about it in my book, "Communism and Islam" which has not yet been translated from the Urdu into English or in any other language, as I am a very poor man and cannot bear its expenses. But in this connection I think it is necessary to remind a similar political blunder of recent history. In the year 1937

When for the first time the Congress secured majority in most of the provinces it immediately declared that the Congress and India are synonymous. In pursuance of his claim the Congress did not give the right of coalition to any other party and all the subsequent bad blood between the Congress and the Muslim League was the result of this folly. Now if constructively the East means India, China and Japan and the future of human society revolves round this wheel and its ideology according to the authors of "2500 years of Buddhism" as Buddhism we should then be beware of the consequences of this poetical flight. Throughout the book the question of Communism is so scrupulously avoided as if this world organisation has no existence anywhere at all. This has made the book further removed from realities. As a wellwisher of human race I request the Government of India to revise the passages of the book which throw the blame of banishing Buddhism from India on the Muslims and rising above narrow prejudices it should demonstrate the same sympathy to the Muslims which it has come to show to Buddhism after 2000 years. This sympathy with Buddhism is no moral wrong, it is rather praiseworthy provided alongwith this sympathy our Indian leaders also confess that because our ancestors banished Buddhism from India we are demonstrating this sympathy to atone for it. It is a great moral virtue to confess one's error and try to make amends for it. Every religion encourages it. But to throw one's blame on others and profess innocence is a moral wrong, a great moral wrong.

RELATION BETWEEN BUDHISM AND ISLAM

The difference between Buddhism and Islam is just of the part and the whole. Buddhism in its earliest and fundamental stage presented moralism in a well defined form on a Universal basis at the same time ignored the spiritual aspect of humanity. The idea of God and Soul (which are two sides of the same problem) does not occur in its earliest fundamental stage. Since human soul could not be satisfied by ignoring this question the worship of Buddha soon took its place shortly afterwards.

On the other hand Islam linking the human soul with the living belief in one universal God settled the spiritual question for all times to come. And as consequence of this belief in one God it compasses all moral values on a universal scale in the framework of universal human brotherhood, and in some cases raising these values from the level of mere moral exhortation constitutes them into a social law. The manner in which Islam settles the material aspect of human society by solving moral and spiritual problems in this capital and universal way has no parallel in human history. In the social field Islam recognising man as the noblest of creation, entrusts to him all the forces of the Universe on which man is to build his universal society. I declare with all the forces of human history feeling in my heart that the future, moral, spiritual and social equality of man depends on this Islamic order of the belief in one God, one human brotherhood, the nobility of man in the creation. Every other experiment is bound to fail. Last year I was the guest of a well-read Sadhu. When one day I threw some stones on a tamarind tree to allow some small children playing there to take the fruit. One of the disciples of the Sadhu who stood nearby stopped me saying that the tree had also a life like me. I have been wondering ever since what human society can mean when such beliefs prevail.

Lastly in order to clarify my point I submit that just as the proper way of understanding the real Buddhist teaching is through the life and teachings of Buddha himself and his immediate follower in the same way Islam should be understood from the life and teachings of Prophet Muhammad himself and from his immediate successors, Abu Bakr and Usman, and to reorientate it on a universal line. With this object alone I want to work in India and Pakistan for the betterment of their relations. Will the Government of India and Pakistan be pleased to permit me ?

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1st Dec, '58 1988

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(FAQIR NAZIR AHMAD)

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